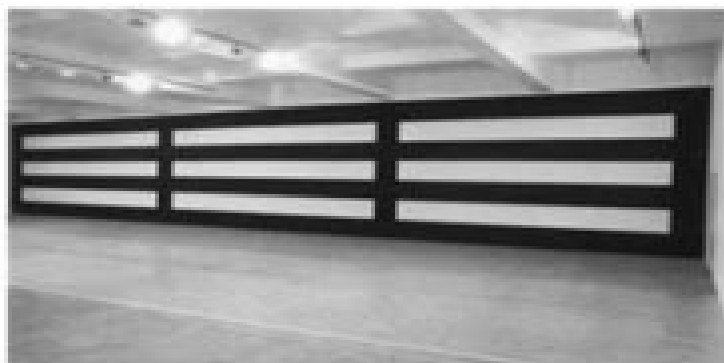




Craig Wood, *Untitled*, 1994, polystyrene and water. Installation view.

the sign as the agency of social change, or privileges the acquisition of information as a kind of political consciousness. Representations in art of the political, however, abound. It is precisely the willful confusion of these two registers—coupled with and fortified by the institutionalized separation of art and social practice—that sustains and legitimizes the practice of so-called political art.

The critical and historiographical celebrations of such art generally suppress the difficult and embarrassing contradictions that sustain the fallacy that aesthetic form plus political content necessarily yield a political effect. Theodor Adorno already saw that art in capitalist society is ambiguous; it is at once a negation and an affirmation of the social world that gave it voice. Herbert Marcuse suggested that the mode of reception of art implicitly undermines the critical content of the works. Nevertheless, even if the political is art (in the sense of art being an agency for social change) is deemed chimerical, the impulse that seeks to overcome the alienation of art and the artist in contemporary society is real, recurrent, and worth investigating.

Art in Ruins—for the past seven years the project of Glynis Banks and Hannah Verheul—has insightfully tackled these issues. Critically and anarchically colonizing the high ground of post-Modernism, Art in Ruins strives to become one with the world of social affairs. This current group of installations was organized around the fight against apartheid in South Africa waged by the African

National Congress (ANC). The “pure” sentimental view of social revolution as the “proper” attitude to be adopted by non-South African supporters was attacked, providing the basis for a display that focused on the transformation of politics into conventional, consumable objects. Other works in which Art in Ruins rehearsed the familiar sublation of “Minimalist”-inspired form through politicized content served as a counterpoint. Thus, two types of icon—the post-Modern, politically conscious work of art, and the popular fund-raising token—were contrasted and arrayed throughout the catalogue, in apparent disregard for their differences. The danger, of course, was that the whole project might collapse into a familiar post-Modern pastiche. The official ANC tricolor—black, green, and gold—that dominated throughout, however, rescued the catalogue, which became a kind of rite’s progress of the political sign.

In the gallery itself, the ANC colors were reduced to interior decor; yet the actual political struggle was not mocked. Art in Ruins suggests that all such icons are the unstable products of human practice in search of empowerment, if not justice. The fact that reification and fragmentation are endemic to the workings of culture under capitalism, for revolutionary and esthetic alike, was constantly on view. Art in Ruins mischievously incorporates “artifacts” of their prior history into these works, in the form of references to the architecture of earlier exhibition locations, barely visible within

seemingly monochromatic panels. These (and other self-inflicted mutilations) function like a bizarre form of homophobia, produced in advance of, and hopefully outflanking, the symptoms of the inevitable art-world event.

Art in Ruins’ relationship to current art practice is iconoclastic. In their role as shadow ministers of post-Modernism, Art in Ruins shrews artists such as Gerhard Meix, Günther Förg, and Richard Long, who is specifically targeted in *My Homeland Is Not a Suitcase*, 1991. Twelve utility bags—the cheap kind often used by “guest” workers throughout Western Europe—are mockingly arranged like one of Long’s elegant stone circles. Enforced homelessness is contrasted to willful esthetic meandering but not in the sense of opposing “doing nothing” to “do something.” Arthur Danto’s sentiment comes to mind: “It would be wrong or inhuman to take an aesthetic attitude, to put at psychological distance certain realities. The question instead must arise as to what one should do.” Art in Ruins does trade Adornesque resistance, but then does “nothing” other than donate a portion of their proceeds to the ANC. We are thrust back into the abyss. The dialectic of the affirmative character of culture seems to have been subjected to a monstrous divorce. Artists will need to dispel the alienation that is reproduced by the basic separation of art from social practice. Art still searches for its voice...elsewhere. Yet the current agenda is rich and seductive: Where will art find a home for its reconciliation?

What is the future of a culture where the production of representations of social practice and social misery count as social practice?

—Michael Corio

PERRY ROBERTS/ CRAIG WOOD

CHISENHALE GALLERY

This was an odd-style exhibition: two works, both straightforward, both site-specific. Perry Roberts’ monochromatic drawing occupied one entire wall of the gallery (approximately 70 by 15 feet). The rectangular shape of the wall was framed with a broad black band, and the enclosed white area was then divided into three equal parts by two more horizontal strips of the same width as the frame. Finally, these white bands were themselves divided into three by dropping two black strips from the ceiling to the floor. The overall effect was that the wall was overlaid by a schematic window frame.

At first glance the gridlike appearance of the white bands looks regular, but it isn’t quite. The positioning of the vertical strips is determined physically, according to the arrangement of the ceiling joists, and not mathematically by dividing the length in three. Consequently the right-hand stack of “openings” is slightly narrower than the other two. This has the effect, depending upon which end of the gallery the space is viewed from, of either accentuating the sense of perspectival recession or of perceptually countering it.

Perry Roberts Craig Wood

Perry Roberts, Craig Wood



Perry Roberts Craig Wood:

Perry Roberts - Craig Wood Perry Roberts, Craig Wood, 1991-01-01 *Made strange* ,1993 Wall to Wall South Bank Centre, 1994 Baumgartner Lothar Craig Martin Michael Diamond Jessica Kruger Barbara Toroni Niele Weiner Lawrence Barry Robert Buren Daniel LeWitt Sol Patterson Simon Roberts Julie Van Der Stokker Lily Bulloch Angela Caramelle Ernst Gordon Douglas Graf Franz Gussin Graham Tremlett David Wood Craig **Flash Art** ,1994 *The British National Bibliography* Arthur James Wells, 2005 **Artscribe** ,1991 *Artscribe International* ,1991 **Artforum International** ,1993 **Art Now Gallery Guide** ,1994-06 **Annual Bibliography of Modern Art** Museum of Modern Art (New York, N.Y.). Library, 1992 **European Photography Guide** ,1994 **Mirades sobre el Museu** ,1996 **The Timberman** ,1909

Congressional Record United States. Congress, 1991 The Congressional Record is the official record of the proceedings and debates of the United States Congress It is published daily when Congress is in session The Congressional Record began publication in 1873 Debates for sessions prior to 1873 are recorded in The Debates and Proceedings in the Congress of the United States 1789 1824 the Register of Debates in Congress 1824 1837 and the Congressional Globe 1833 1873 **Who's Wealthy in America** ,1997 Treasurer's Report of the Receipts and Expenditures ... Brookline, Mass, 1906 Journal of the House of Representatives of the General Assembly of the State of Illinois Illinois. General Assembly. House of Representatives, 1839 *Journal of the House of Representatives* Illinois. General Assembly. House of Representatives, 1839

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In a digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Perry Roberts Craig Wood**," compiled by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we shall delve in to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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